

# The Commons

A MONTHLY RECORD  
DEVOTED TO  
ASPECTS OF LIFE AND LABOR  
FROM THE SOCIAL SETTLEMENT  
POINT OF VIEW.

VOL. III, NO. 5.

CHICAGO,

SEPTEMBER, 1898.

PHASES OF LIFE  
IN CROWDED  
CITY CENTERS

PROGRESS OF MANY  
EFFORTS  
IN HUMAN SERVICE

STUDIES OF THE  
LABOR MOVEMENT

NEWS OF THE  
SOCIAL SETTLEMENTS

SOCIAL WORK OF  
THE CHURCHES

GROWTH OF THE IDEAL  
OF BROTHERHOOD  
AMONG MEN

## FROM EUCHIDAS.

They set within Diana's fane a simple stone to  
say

Who ran to Delphi and returned within a single  
day.

A gallant course! who would not wish for  
strength and skill so tried?

For loyalty and will to keep the path until he  
died?

For power so disciplined to do the deeds of  
strong desire?

And, best of all, to run for man and carry sacred  
fire?

—J. J. O'Conner.



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# CHRISTIAN MISSIONS AND SOCIAL PROGRESS

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## A Sociological Study

## OF Foreign Missions

BY THE

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# THE COMMONS

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

Whole Number 29.

CHICAGO.

SEPTEMBER, 1898.

## THE GIFT OF LOVE.

It is in loving, not in being loved,  
The heart is blest;  
It is in giving, not in seeking gifts,  
We find our quest.

If thou art hungry, lacking heavenly bread,  
Give hope and cheer.  
If thou art sad and wouldst be comforted,  
Stay sorrow's tear.

Whatever be thy longing or thy need,  
That do thou give.  
So shall thy soul be fed, and thou, indeed,  
Shalt truly live.

—M. E. La Russell.

[FOR THE COMMONS.]

## THE COLLEGE WOMAN AND THE FAMILY CLAIM.

BY JANE ADDAMS.

We are beginning to see among the young mothers who attend "Child Study" classes and kindergarten conferences, a notion of parenthood which regards even the little child not solely as a member of the family, but in relation to the race-life as well. These mothers recognize their children as the result of race development, and they learn to expect given characteristics at certain ages and under certain conditions. They quite calmly watch the various attempts of a child to assert his individuality, which so often take the form of opposition to the wishes of the family and the rule of the household. They recognize the fact that the little child of three who persistently runs away, and pretends not to hear his mother's voice; the boy of ten who violently, although temporarily, resents control of any sort; the grown-up son who, by an individualized and trained personality, is drawn into pursuits and interests quite alien to those of his family, are acting under the same law of development, and these "child study" mothers waste no time in tragic bewailing.

### THE RESTLESSNESS FOLLOWING GRADUATION.

But in the case of the grown-up daughter, it seems almost impossible to regard the situation with the same calmness. This paper is the result of reflections forced upon the writer by the struggles and misgiving she has often

witnessed when the "grown-up" daughter attempts to carry out plans concerning which her parents are unsympathetic or indifferent. The term "College Woman" is used generically, and is not, of course, confined to those young women who possess a college diploma. For the girl who is under no necessity of earning a living, and who has no strong artistic bent taking her to Paris to study painting, or to Germany to study music, the years immediately following her graduation from college are too often filled with a restlessness and unhappiness which, it seems to the writer, might be avoided by a little clear thinking and by an adaptation of our code of family ethics to modern conditions.

### THE DAUGHTER AS A FAMILY POSSESSION.

It has always been difficult for the family to regard the daughter otherwise than as a family possession. From her babyhood she has been the charm and grace of the household, and it is hard to think of her as an integral part of the social order itself; to believe that she has duties outside of the family to the State and to society in the larger sense. This assumption in regard to the daughter that she was solely an inspiration and refinement to the family itself and its own immediate circle; that her delicacy and polish were but outward symbols of her father's protection and prosperity, worked very smoothly for the most part, so long as her education was in line with it. When there was absolutely no recognition of the entity of woman's life beyond the family, when the outside claims upon her were still wholly unrecognized, the situation was simple, and the finishing-school harmoniously and elegantly answered all requirements. She was fitted to grace the fireside and to add lustre to that social circle which her parents selected for her.

### THE NEW INDIVIDUALITY VERSUS THE OLD IDEAL.

This family assumption was notably broken into, however, when the daughter was sent to college. Her individuality was then recognized quite apart from family or society claims,

and she received the sort of training which for many years has been deemed successful for highly developing a man's individuality and freeing his powers for independent action.

Perplexities often occur when the daughter returns home from college, owing to the fact that this recognition has been but partially accomplished. When she attempts to act upon the assumption of its accomplishment, she finds herself jarring upon ideals which are so entwined with filial piety, so rooted in the tenderest affections of which the human heart is capable, that both daughter and parents are shocked and startled when they discover what is happening, and they scarcely venture to formulate it because it implies the outrage of something sacred.

Wounded affection is sure to be the result when parental control and the family claim assert their authority in fields of effort which belong to adult judgment, and which pertain to activity outside of the family life. Probably the distinctively family tragedy, of which we all catch glimpses now and then, is the assertion of this authority through all the entanglements of wounded affection and misunderstanding. We see both sides acting from conscientious motives and with the tenderest affection, hiding their misery from each other—a misery which is quite needless did they but recognize the existence of more than one claim.

The ideal for the education of woman has doubtless changed under the pressure of a new claim. The family has responded to this claim to the extent of granting an education in line with it, but they are still jealous of it, and assert the family claim as over against it.

#### UNNECESSARY CONFLICT BETWEEN THE SOCIAL AND THE FAMILY CLAIM.

The modern woman finds herself educated to recognize a stress of social obligation which her family did not in the least anticipate when they sent her to college. In their view she has been educated that she might well fulfill the duties of a daughter in a good family and those belonging to a member of polite society. She responds to these expectations, but she finds herself, in addition, under an impulse to act her part as a citizen of the world. She accepts her family inheritance with loyalty and affection, but she has entered into a wider inheritance as well. She has strongly felt what the writer has ventured to call, for lack of a better phrase, the human claim or the social claim. The college woman submits her mind to the latter for four years, only to find, after

her return from college, that the family claim is exclusively and strenuously asserted, and that her attempts to fulfill the other are resented. The situation has all the discomfort of transition and compromise. The daughter finds a constant and totally unnecessary conflict between the social claim and the family claim. In most cases the social is repressed and gives way to the family claim, because the latter is concrete and definitely asserted, while the former is vague and unformulated. In such instances the girl quietly submits, but she feels in some way wronged whenever she allows her mind to dwell upon the situation. She either hides her hurt, and splendid reserves of enthusiasm and capacity go to waste, or her zeal and emotions are turned inward, and the result is an unhappy woman, whose vitality is consumed by vain regrets and desires.

#### A SHARE IN THE RACE LIFE COMPLETES THE FAMILY LIFE.

If the college woman who is freed from the necessity of self-support is not quietly reabsorbed into her family, she is even reproached for her discontent. She is told to be devoted to her family, inspiring and responsive to her social circle, and to give the rest of her time to further self-improvement and enjoyment. She expects to do this, and responds to these claims to the best of her ability—even heroically sometimes. But where is the larger life of which she has dreamed so long? that life of the race which surrounds and completes the individual and family life? She has been taught that it is her duty to share this life, and her highest privilege to extend it. This divergence between her self-centered existence and her best convictions becomes constantly more apparent. The situation is not even so simple as a conflict between her affections and her intellectual convictions, although even that is tumultuous enough; the emotional nature is divided against itself. The social claim is a demand upon the emotions as well as the intellect, and in ignoring that she not only represses her mental convictions, but lowers her springs of vitality. Her life is full of contradictions.

#### DOES MARRIAGE SATISFY THE UNIVERSAL CLAIM?

There is no doubt that the period when this tumult is greatest is the period between the daughter's graduation and her marriage, although marriage by no means satisfies the universal claim. The young wife can offer as an excuse for a non-fulfillment of it that she gives much

time to her household and to the care of her little children; but this excuse, like Ralph Touchet's weak lungs, all-viates her pangs of conscience, but does not satisfy her sense of unfulfilled obligation. The family claim in its highest form is being fulfilled, yet her full human claim is not thereby discharged. Many a young mother says to herself, "When my children are grown, then I shall give my time and ability to these outside things, which I really ought to do." There is no doubt that he who finds the family life in its sweetness and strength is he alone who fulfills the larger claim, just as truly as he who finds his individual life is he who first loses it.

#### NEED OF INITIATIVE TO ACTION.

The girl, however, cannot formulate this for herself. She looks out into the world longing that some demand be made upon her powers, for they are too untrained to furnish an initiative. When her health gives way under this strain, as it often does, her physician invariably advises a rest. But to be put to bed and fed on milk is not what she requires. What she needs is simple health-giving activity, which shall mean a response to all of the claims which she so keenly feels, and which shall involve the use of all her faculties.

It is quite true that the family often resents her first attempts to be part of a life quite outside their own, because the college woman frequently makes these first attempts most awkwardly; "visiting shiftless families; attending foolish meetings for the promotion of everything under the sun, and so on." Her faculties have not been trained in the line of action. She lacks the ability to apply her knowledge and theories, to life itself and to its complicated situations. This is largely the fault of her training and of the one-sidedness of educational methods. The colleges have long been full of the best ethical teaching insisting that the good of the whole must ultimately be the measure of effort, and that the individual can only secure his own rights as he labors to secure those of others. But while the college teaching has included an ever broadening range of obligation, and while it has insisted upon the recognition of the claims of human brotherhood, the college training has been singularly individualistic, it has fostered ambitions for personal distinction and has trained the faculties almost exclusively in the direction of intellectual accumulation.

#### PRACTICAL DEFECT IN WOMAN'S EDUCATION.

Doubtless woman's education is at fault in that it has failed to recognize certain needs

and has failed to cultivate and guide the great desires of which all generous young hearts are full. During the most formative years of life it gives the young girl no contact with the feebleness of childhood, the pathos of suffering or the needs of old age. It gathers together crude youth in contact only with each other and with mature men and women who are there for the purpose of their mental direction. The tenderest promptings are bidden to bide their time. This could only be justifiable if a definite outlet were provided when they leave college. Doubtless the need does not differ widely in men and in women. But in the case of women, for whom we may perhaps claim a more tender conscience, those who are not absorbed in professional or business life in the years immediately following college, are brought boldly face to face with the fact that their faculties have been stimulated in one direction and trained in another. Apparently every obstacle is removed and the college woman is at last free to begin the active life, for which during so many years she has been preparing. But during this so-called preparation her faculties have been trained solely for accumulation, and she has learned to distrust utterly the most human impulses of her nature which would naturally have connected her with the humanity outside of her family and her own immediate social circle.

#### DISTRUST AND REPRESSION OF ASPIRATIONS.

All through school and college the young soul dreamed of self-sacrifice, of succor to the helpless and of tenderness to the unfortunate. We persistently distrust these desires and unless they follow well defined lines we repress them with every device of convention and caution. This incongruity is present in both men's and women's colleges; for not only are the ethics taught higher than the opportunities afforded for practice, but the pressure rises equally from inherited tendencies and a desire for usefulness. In men's colleges, however, an increasing outlet for activity is provided by the development of athletics. A student will expend in football the energy and muscular force, which his grandfather, at the same age, expended in cutting down the forests of western New York, or breaking up the prairies of Illinois; the expenditure being one of muscular activity in both cases. Were the motives for this physical exercise enlarged and ennobled and, as in the case of Greek games, were they inspired by a motive at once religious, patriotic and common to the whole people, athletics would afford a much-needed out-



let. But college athletics are based upon rivalries and esprit de corps; or, in further analysis, upon self-development. John Ruskin seems to have made the sole attempt to utilize the muscular force of college men for the common good, and to give it the stimulus of social service, when he conducted a group of enthusiastic students out of Oxford to make over a disused road. It is perhaps significant that Arnold Toynbee was foreman of the little gang.

In woman's colleges athletics have been even less satisfactory as a substitute for social service, and yet when the girl returns home to belong to an athletic club is a great relief and outlet; for her parents will permit that activity on the ground that it is continuing her self-development.

#### ENERGY MISAPPLIED IN ALPINE CLIMBING.

One summer the writer happened to go from a two-weeks' residence in Whitechapel, where she had become sick and bewildered by the sights of East London, directly to Switzerland. She found the beaten routes of travel filled with young English men and women who could walk many miles a day, and climb peaks so inaccessible that the feat received honorable mention in Alpine journals, a result which filled their families with joy and pride. These young people knew to a nicety the proper diet and clothing which would best contribute toward endurance. Everything was very fine about them save their motive power. The writer does not refer to the hard-worked men and women who were taking a vacation, but to the leisured young people to whom this period was the most serious of the year, and filled with the most strenuous exertion. They did not, of course, thoroughly enjoy it, for we are too complicated to be content with mere exercise. Civilization has bound us too closely with our brethren for any one of us to be long happy in the cultivation of mere individual force, or in the accumulation of mere muscular energy. With Whitechapel constantly in mind, it was hard not to advise these young people to use some of this muscular energy of which they were so proud, in cleaning neglected alleys and paving soggy streets. Their stores of enthusiasm might stir to energy the listless men and women of East London, and utilize latent social forces. The exercise would be quite as good, the need of endurance as great, the care for proper dress and food as important; but the motives for action would be turned from selfish ones into social ones. Such an appeal would doubtless meet with a certain re-

sponse from the young people themselves but would never be countenanced by their families for an instant, and anyone who should have the temerity to suggest it, would certainly be accused of alienating them from family duties.

#### THE TRAGEDY OF ST. FRANCIS OVER AGAIN.

While the student is still in college the incongruity between the ethical teaching and her training is largely reconciled by dreams of future activity and it does not bear upon her with unmitigated harshness. Because of the ethics she has been taught but is not able to formulate into action,—the same ethics which her family much admire when actualized by a missionary or a philanthropist but which when undeveloped they insist are clashing with and disclaiming the family ties—we have all the elements of a tragedy. By the most careful application of the rules of dramatic art, a tragedy is enacted when the result of the deed is diverted from the head of the doer and falls upon the innocent. In this instance the parent's deed of caution and the holding to a narrower code of ethics, in its return falls upon a young creature eager to fulfill the old code certainly but also responding to the behests of the new.

The tragedy one catches a glimpse of sometimes reminds one of that tragedy enacted centuries ago in Assisi when the eager young noble took off his clothes and cast them at his father's feet, thus dramatically renouncing his allegiance and formally subjecting the narrower family claim to the wider and more universal duty. All the conflict of tragedy ensued which might have been averted had the father recognized the higher claim and had he been willing to subordinate and adjust his own claim to it. The father considered his son disrespectful and hard hearted, yet we know St. Francis to have been the most tender and loving of men responsive to all possible ties, even to those of inanimate nature and that he freed the frozen life of his time by his affections. The elements of tragedy lay within the narrowness of the father's mind in his lack of comprehension and sympathy with the power which was moving his son and which was but part of the religious revival sweeping Europe from end to end in the early half of the 13th century; the same power which built the cathedrals of the North and produced the saints and sages of the South. But the father's situation was nevertheless genuine; his heart was sore and angry and he felt himself covered with disrespect. He could not indeed have felt otherwise unless he had been

touched by the fire of the same revival and lifted out of and away from the contemplation of himself and his narrower claim.

#### THE ATTITUDE OF MODERN PARENTS.

Possibly the Italian noble had reached the same stage of development in regard to his son that many parents at present have attained in relation to their daughters, when these daughters undertake work lying quite outside traditional and family interests. Such parents insist that the girl is carried away by a foolish enthusiasm, that she is in search of a career, that she is restless and does not know what she wants. They will give any reason, almost, rather than the recognition of a genuine and dignified claim. Possibly all this is due to the fact that for so many hundreds of years women have had no larger interests, no participation in the affairs lying quite outside of personal and family claims. Any attempt that the individual woman formerly made to subordinate or renounce the family claim was inevitably construed to mean, and often quite justly, that she was setting up her own will against that of her family for selfish ends. It was concluded that she could have no larger motive, and her attempt to break away was therefore selfish. That the family should consent to give her up at her marriage when she was enlarging the family tie by founding another family, was of course logical, or that they should permit and promote her going to college, traveling in Europe, or any other means of self-improvement, might merely mean the development and education of one of their own members; but an honest attempt to fulfill the universal claim was breaking away with every tradition. That the outward manifestation of the selfish attempt and of the larger attempt are so similar, is of course an excuse for the family's attitude.

We have all had our experiences in the former. The mind of each one of us reaches back to our first struggles as we emerged from self-willed childhood into a recognition of the family claims. We have all gradually learned to respond to this claim, to regard it as our most sacred obligation, yet most of us have had at least fleeting glimpses of what it might be to ignore those ties and the elemental claim they make upon us. Most of us have yielded at times to the temptation of ignoring them for selfish aims, of considering the individual and not the family convenience, and we remember with shame the disaster which followed such times; the turning of affection into bitterness, the transformation of the impulse to serve into self-pity and all the other sordid results.

#### READJUSTMENT BETWEEN THE CLAIMS.

But just as we have learned to adjust these two claims of the personal and family, and to find an orderly development impossible without a recognition of both, so perhaps we are called upon now to make a second adjustment, between the family and the universal, in which neither shall lose and both be ennobled.

The family as well as the State we are all called upon to maintain as the highest institutions which the race has evolved for its safeguard and protection. But merely to preserve these institutions is not enough. There come periods of reconstruction, a task is laid upon a passing generation, to enlarge the function and carry forward the ideal of a long-established institution, that all coming generations may live in a larger conception of it. There is no doubt that many women consciously and unconsciously are struggling with this task. The family, like every other element of human life, is susceptible of progress, and from epoch to epoch its tendencies and aspirations are enlarged, although its duties can never be abrogated and its obligations can never be canceled. It is impossible to bring about the higher development by any self-assertion or breaking away of the individual will. The new growth in the plant, swelling against the sheath which at the same time imprisons and protects it, must still be the truest type of progress. The family in its entirety must be carried out into the larger life, it must lose none of its affection but it must enlarge its affections and good-will until it embraces more than those held together by ties of consanguinity. To bring the notion of human brotherhood to bear upon active human life is not an easy undertaking. The harmonious, intelligent and consistent development of such a movement is as yet impossible; but let us at least cherish the manifestations of it even where they may seem ill judged. Let us avoid the error of considering those attempts unrighteous and something to be deplored, simply because our code of ethics has not yet been revised to fit this enlarged relationship.

Hull House, Chicago.

Mr. Benjamin Kidd, author of "Social Evolution," is making a tour of social observation in America. While in Chicago he spoke briefly at the University, and at Hull House met a few of those most interested and enlisted in the social movement. It was an interesting occasion when he and Prof. Casper René Gregory, of Leipzig University, to whom allusion is made in another column, discussed the pros and cons of socialism with leaders of the social democratic party, professional and business men and settlement residents.

"God and the People."

# THE COMMONS

A Monthly Record devoted to Aspects of Life and Labor  
from the Social Settlement Point of View.

JOHN P. GAVIT,

EDITOR.

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No. 29.

CHICAGO.

SEPT. 30, 1898.

"CO-OPERATION is the peace of industry,  
the opposite of competition, which is  
the war of industry."—*Henry D. Lloyd.*

MISS ADDAMS' article in this issue, on  
"The College Woman and the Family  
Claim," we cordially recommend to the earnest  
attention of every parent of a keen-minded  
daughter.

THE editor of THE COMMONS returns to his  
post in time to say that a four weeks' vaca-  
tion was possible for him this year only through  
the kindness of Professor Taylor in assuming,  
in addition to his already crowding duties,  
practically all of the burden of preparing this  
issue for the press.

FOR six months Mr. Percy Alden, warden of  
Mansfield House, Canning Town, East Lon-  
don, has pursued a leisurely journey around the  
world to secure a much-needed rest and recre-  
ation. In Australia, India, New Zealand, China,  
Japan and America he has quietly made those  
social observations which he is so well quali-  
fied to take and with which he will regale his

friends for years to come. At many points on  
his way across our continent he has been wel-  
comed in not a few settlements and private  
homes, as not only an honored guest, but a  
cherished personal friend. He sails from New  
York October 1st to re-enter his great and re-  
sponsive field of work with renewed health and  
strength, carrying with him the godspeeds of  
all of us who know him to be worthy of old  
Homer's tribute, "He was a friend of man, and  
lived in a house by the side of the road."

IT IS with sincerest regret that we note the  
close of the Clybourn settlement, Chicago,  
on August 31st. For five years its neighbor-  
hood work has been so effective as to command  
the hearty co-operation of its neighbors not  
only, but the respect of all the settlements  
and the many other friends of the social move-  
ment. Its success has been specially marked  
in the hold the Day Nursery work took upon  
family life as represented by the children cared  
for, and also in the inspiration and energy  
given to the movement of associating day  
nurseries in Chicago and other places by its  
head worker, Rev. N. B. W. Gallwey. His in-  
telligent and stirring addresses on child-saving  
have been among the best delivered before the  
Mothers' Congress and the Day Nursery Asso-  
ciation. He has made a brave but losing strug-  
gle to provide the support for the rapidly  
growing work of the settlement without having a  
sufficiently large or well enough organized con-  
tributory constituency behind him. There is  
no more responsive field for settlement service  
anywhere than in the district centering at Cly-  
bourn avenue and Halsted street, and we are  
glad that two churches, whose pastors and  
members have been more or less interested in  
the work which has been prosecuted there, are  
determined to attempt the continuance of some  
of its features.

BENEATH the universal horror and indigna-  
tion justly aroused by the assassination of  
the Empress of Austria, there are surely facts  
which furnish food for calm reflection as well  
as incentive toward a profounder fathoming of  
the social situation. That the deed was done  
by a man who had been an anarchist ever since  
his thirteenth year of age, under a conviction  
of "duty" which rendered him not more re-  
gardless of his victim's life than his own, and  
as an act of loyalty to a theory of social order,  
with which thousands of people in all lands  
would supplant "burgeois society," at least  
challenges thoughtful attention. While with



organized labor and all friends of the social movement, we not only abhor the crime and lament the backset which all such violence gives to progress, we yet insist upon the necessity of a wider and more thorough understanding of the conditions which occasion, if they do not cause, such acts. Only this more accurate knowledge of and modifying personal contact with the men, who are being carried to such extremes of social fanaticism, can possibly meet the evil. It thrives and alarmingly propagates itself, when and wherever met only with repressive legislation, and police or military force. A direct, able, continuous and progressive educational propaganda for social unification, with open economic discussion providing for liberty of thought and freedom of speech, is the only available means of eventually undermining and counteracting the intensely active, desperately earnest, wholly self-sacrificing, and increasingly wide-spread propaganda, which the anarchists are making, through their literature, public meetings and personal work in the name of individual liberty. Something of the philosophy and more of the calibre of two of the greatest anarchist leaders may be gleaned from the *Atlantic Monthly* for September. The character and career of Prince Kropotkin are sketched by Robert Erskine Ely, prefacing the first part of his autobiography. Elisée Reclus, collaborer with Kropotkin both in scientific pursuits and and in the propaganda of anarchism, also contributes an incisive article on "The Vivisection of China." There can be no better measurement of the kind and quality of ability required to controvert or modify the anarchistic propaganda than the sheer strength of the character, cultivated capacities and convictions of these greatest champions of voluntary association as the substitute for government by law. The promotion of social justice and the equality of economic opportunity will most surely and speedily rid the earth of those frightful resorts to extremity which root back in resentment against actual injustice, or even the exaggeration of oppressive conditions.

But to be really happy you must have someone to share your joy; one can bear grief, but it takes two to be glad.—*The Philistine*.

The great cause of revolutions is this—that while nations move onward constitutions stand still.—*Macaulay*.

Fairer wreaths are due, though never paid,  
To those who, posted at the shrine of Truth,  
Have fallen in her defense.—*Cowper*.

#### WAYMARKS OF THE SOCIAL MOVEMENT.

It is surely a sign of the new times at hand when a little suburban club of the heads of neighboring homes plan to discuss, around their firesides, such questions as these, which constitute their docket for the coming winter:

"The principles of just distribution of wealth," "Economic conditions of the past compared with those of the present," "Economic habits of living—effect upon national wealth," "Training children in the use of money," "Symposium—Proper proportions of income to be applied to various uses," "Some of the causes of and remedies for the holding by idlers of unearned wealth," "Economic status of women," "Some of the causes of and remedies for poverty," "Some financial temptations and how to overcome them," "Symposium—Remedies for lack of employment," "Modifications of the laws concerning the transmission of wealth at death," "Suggestions for the practical application of the theory of the trusteeship of wealth," "Effect of economic conditions upon the liberty of the individual," "Some methods of taxation," "Symposium—Some of the most practical things this Club can do to improve economic conditions."

It is no less significant that the Rev. W. D. P. Bliss, editor of the well-known *Encyclopedia of Social Reform*, is welcomed alike in Christian churches, Jewish synagogues, at theater mass meetings, in "Social Mission" appointments, and business men's meetings, all over the Pacific coast. His most suggestive topics constitute "a social theological course," embracing the following titles: "The Co-operative God," "The Misunderstood Carpenter," "The Descent into Hell," "The Ascent of Man," "The World's First International," "The Christian Program," "The Christ that is to be." He has spoken also upon such themes as "Christian Socialism," "Liberty, Equality, Fraternity, Which First?" "The Coming City," "Man's Work and Woman's Wages," "Dividend and Dives, or the Problem of the City," "Marriage versus Money," "A Socialist's Religion."

At the first summer quarter, held by the University of West Virginia, Miss Jane Addams, of Hull House, delivered seven lectures on "Ethical Survivals," and Dr. Lester F. Ward, of Washington, D. C., gave a course on "The Evolution of Marriage."

The strength and permanence of the social movement within the church is indicated both by the broader training for the ministry, now being given, and by the establishment of scientific courses of instruction to train the laity of both sexes for the social service. The study of religious pedagogy, introduced into Hartford Theological Seminary ten years ago, and to the Chicago Theological Seminary four years later, is to be inaugurated at Union Theological Seminary this autumn and thrown open to the laity.

The most advanced work in the new psychology and pedagogy, offered by any training school for Christian service, is given at the Bible Normal College, Springfield, Mass., under Professors George E. Dawson and J. Richard Street, who were prepared for a thorough scientific work in these departments, respectively, at Clark University, under President G. Stanley Hall. There is a professorship of "Sociology and Missions" in the same institution. A graduate school, devoted to psychology, pedagogy, the social economics of Christian service and biblical study is soon to be opened by one of the leading American universities. It is to be fully co-ordinate in grade, equipment and teaching force with its other schools for graduate work.

The social trend which the studies of both the theological and university curriculum are taking is indicated by the fact that the Rev. Frank Gibson Ward, B.D., who for three years has held the Chicago Theological Seminary Fellowship at the University of Halle, Germany, took his degree of Doctor of Philosophy "*cum laude*," in the department of Political Economy, his thesis being upon "The Views of Luther Concerning the State and Economic Problems."

When the grave and conservative old Springfield (Mass.) *Republican* could speak thus ex-cathedra amid all the excitement of the last Presidential campaign, is it not time for some lesser and lighter conservatives to begin to think?

"Let it not be supposed for a moment that the radicalism of the time rests upon a miserable envy of the rich. That can be the conclusion only of ignorant snobbishness. There is an impression abroad that much of this great wealth has not been honestly acquired, or that it is the product of unjust laws and special privileges; and this impression is gathering to its support a tremendous body of facts. The sooner that wealth wakes up to the conclusion that populism so-called is directed, not toward the confiscation of property, but toward the confiscation of undue privileges, the sooner it will place itself in a position intelligently to consider the situation as respects the present social antagonism."

The conclusion of the series of articles on "Sex and Religion," by Dr. Luther Gulick, in the *Association Outlook* (Springfield, Mass.), of which he is editor, closes a remarkable and exceedingly valuable discussion of a most important subject. Dr. Gulick has dealt with the matter with the utmost frankness and delicacy, and has contributed not a little that is new to the popular view of the subject. Twelve articles have been published from month to month since last October.

## Current Labor Notes.

### HEROES OF WAR AND PEACE.

Ay, that is a story that takes one's breath,  
How the men rowed out in the face of death—

Rowed as calmly as fishermen may  
Who haul their nets at the break of day,

But never was fish net hauled in the weather  
That rifle and cannon and shell together

Rained on those sailors who drew from its bed  
The wise sea serpent and crushed its head.

Heroes of war are they! Song and story  
Shall add their names to the list of glory.

But where is the story and where is the song  
For the heroes of peace and the martyrs of wrong?

They fight their battles in shop and mine;  
They die at their post and make no sign.

And the living envy the fortunate dead  
As they fight for the pittance of butterless bread.

They herd like beasts in a slaughter pen;  
They live like cattle and suffer like men.

Why, set by the horrors of such a life,  
Like a merry-go-round seems the battle's strife.

And the open sea and the open boat,  
And the deadly cannon with bellowing throat;

Oh, what are they all, with death thrown in  
To the life that has nothing to lose or win—

The life that has nothing to hope or gain  
But ill-paid labor and beds of pain?

Fame, where is your story and where is your song  
For the martyrs of peace and the victims of wrong?

—Ella Wheeler Wilcox in the *Baltimore American*.

### ECHOES OF LABOR DAY.

Striking and Significant Aspects of the Great Holiday of the Working Masses—Jottings of the Situation.

Labor Day was impressively celebrated in Chicago. The parade of organized labor on Michigan avenue was both dignified and inspiring. While some of the largest trades unions were conspicuous for their absence, 20,000 workmen were in line. Picturesque features were not wanting. The Horseshoers' Union, with their bright red shirts, with a white horseshoe on the breast; the Boiler makers, hammering away as noisily as ever; the bill posters, on their wagons; the journeymen tailors, wielding their great pressing-irons; the terse and very pointed information and advice inscribed on the boycott banners—these and many other features gave life, variety and zest to the whole line of march. But more impressive than all was the sturdy, intelligent, brotherly manhood in the rank and file of these

great craft brotherhoods. The march of the great industrial army, all over the land, should as truly appeal to the conscience, heart and imagination of the nation as that of our forth-going or returning soldiers.

The Labor Day addresses at Sharpshooter's Park were marked by earnestness and ability. Mayor Harrison declared "labor unions to be not more necessary to the laboring people than to the nation." Pleading for arbitration of industrial disputes, another speaker demanded "a court created by the conscience of the nation to settle the outstanding issues of the hours and wages of labor." The most practically important suggestion was made by ex-Congressman L. E. McGann, who urged the active co-operation of organized labor with the "Industrial Commission" created by the last Congress. The duty devolved upon its nineteen appointees of the Senate, the House and the President is "to investigate questions pertaining to immigration, to labor, to agriculture, to manufacturing and to business, and to report to Congress, and to suggest such legislation as it may deem best upon these subjects;" and also "to furnish such information and suggest such laws as may be made a basis for uniform legislation by the various States of the Union, in order to harmonize conflicting interests, and to be equitable to the laborer, the employer, the producer and the consumer." The Commission is given two years in which to render its final reports. The speaker took the Federation of Labor to task for failing to secure its own representative upon the Commission. He strongly urged farmers, miners, artisans and laborers in every industry "to begin to formulate their sentiment as individuals and crafts, and then in great conventions throughout the nation give formal expression of the claims of labor to its rights, which, after being embodied in a legislative bill, could probably secure the endorsement of the "Industrial Commission" in its appeal for the enactment by Congress. The thousands who heard the long list of speakers, hour after hour, were as patient, earnest, interested and orderly as the auditors at any camp meeting.

#### HENRY D. LLOYD'S PROPHECY.

On the civilization heralded by Labor Day, Henry D. Lloyd writes in the *N. Y. Evening Journal*:

Against the civilization of making money the spirit of Labor Day raises the flag of the better civilization of making men.

The celebrations of Labor Day are the primary meetings of a new Constitutional convention the people are getting ready to hold to declare the commonwealth in which equal

rights shall mean that the riches created by all shall be owned and managed by and for all.

On some Labor Day a new spiritual revelation will descend on the congregation of the workers, which will revoke the ancient curse against labor, and in setting all to labor for others as they would that others should labor for them will make labor free, fruitful and reciprocal, and therefore the greatest of earthly blessings, the surest foundation of law and order, and the highest act of worship in the religion of love and the golden rule making man the creator of a diviner life "on earth as it is in heaven."

The University of Chicago formally observed Labor day by commemorative exercises in the Kent Theater, with addresses by an editor long closely affiliated with the labor movement, and by an officer of one of the trades unions.

#### THE EFFECT OF THE WAR ON AMERICAN LABOR.

The tendency of the late war to menace "the standard of living" of American labor, which has been repeatedly pointed out in these columns, was strongly affirmed by Samuel Gompers, president of the American Federation of Labor, in a recent address. Representing that great organization at the conference called in Saratoga, N. Y., by the Civic Federation of Chicago, for the consideration of the final disposition of conquered territory, Mr. Gompers said:

The whole moral effect of the acquisition of the Philippine Islands, with their semi-savage population, must be to undo what has been accomplished by organization and education upon the lines of social, economic, political and moral reform, particularly in raising the standard of living for the wage-earners of the United States. It will tend to breed contempt for the manual toiler, and encourage the pernicious notion that the strong may properly exploit the weak.

#### A JUST CLAIM FOR A SHARE IN THE SURPLUS.

The following communication to the *Chicago Record* is so incisively suggestive of the new ethics of industry as to be worthy of republication in this column:

TO THE EDITOR:—As an employee of the Pullman Palace Car Company, I should like to say a word or two from our point of view in reference to the big dividends being paid, and also in regard to the vast amount of surplus still remaining, as published in the *Record* of Aug. 16. Have the thousands of workingmen who have helped to build up this vast surplus no claim to any part of it at all? Are there no responsibilities resting on the directors, who thus spurn and ignore those who are men like themselves and fellow-citizens, who have in the sight of heaven a right to demand their portion? If this, however, is out of the question, permit me to show them how they can, if they will, and ought to do something that will to a great extent lessen the hard lot of their weary toilers.

First, let them provide a fund for pensioning some of those old, bent and crippled hands, who may be seen every day going back and forth, and who have done this for a score of years in the service of the company.

Let them provide a fund out of which just claims and compensation could be paid, instead of making the men sign a paper clearing the company of all responsibility and turning them away without a cent.

Let them provide a hospital in Pullman where our sick

could get medical and surgical aid (instead of the hot-water cure always recommended by some) at little cost.

Let them further reduce the still exorbitant rents (house and water).

Let them give the hundreds who still owe back rent (caused by the strike) a receipt in full. This back rent alone keeps us down.

Let them shorten the working hours, and, last but not least, advance the wages they have so cunningly reduced from time to time.

Pullman, Aug. 20.

A CABINETMAKER.

### SETTLEMENT CONFERENCE.

Committee Arranging for an Important Meeting in Chicago in May.

Mr. Robert A. Woods, of South End House, Boston, Miss Jane Addams, of Hull House, Chicago, and Dr. Jane E. Robbins, formerly head of the New York College Settlement, are the committee arranging for a general Settlement Conference, to be held in Chicago May 15 next. Just what the program will be is not decided. The committee is preparing a preliminary call for the conference, to be sent to each settlement, asking for suggestions as to topics and speakers, and a provisional program will follow. The conference is looked forward to with interest by all settlement folk.

### CHORUSES BEGINNING.

Bright Outlook for Musical Work at the Commons this Year.

No part of the activity centering at the Commons has done more for the social life of our community than the Choral Club, which has its opening social for the year on October 4. It is made up almost entirely of hard-working people to whom the weekly evening of song is a treat and a recreation. Under the direction for the four years since its founding, of Miss Mari R. Kofer, who was assisted last year by Miss Katharine Crawford, the chorus has studied some of the best music, and has given several concerts, which have become features of the neighborhood life. Last year the compositions most thoroughly worked and given for the enjoyment of the club's friends, were Longfellow's "Wreck of the Hesperus," as interpreted in music by Auderton; Fanning's "The Viking," Kipling's "Recessional" (music by Debouven), and a number of fine part songs. Concerts were given in February and June. Local organization will make the social outreach more effective this year, and the program for the winter's work is very attractive and inspiring.

Hardly second in value is the children's chorus, which meets Thursday afternoons and does quite as much in its way for the study of good music as the adult chorus. It has assisted at several of the concerts, and played its part well in the Christmastide "Christ Tales" entertainment at Central Music Hall. Its work this year will be further fostered by scholarships for study by promising singers and by prospect of participation in the periodical concerts.

### GOOD-WILL CAMP.

Mr. Weeks Summarizes the Results of His Work with the Boys.

Mr W. H. Weeks, of the Commons resident force, thus outlines in retrospect his own view of the work at whose head he was during the summer, in the camp of the Good-Will Club at Elgin, to which frequent reference has been made:

In planning the summer work for the boys two objects were sought: first, to remove the boy from his usual surroundings to a more helpful environment; second, to bring him under the constant influence of our workers for some length of time. Through the kindness of friends of the work, one of whom placed at our disposal a tract of land admirably suited to our purpose, others supplying necessary support, we were enabled to gain these two ends.

The Good Will Camp opened the latter part of May on the Frazier farm, just outside Elgin. Our farm had already been planted, and the boys who went out at the start busied themselves with caring for that and preparing the camp for the larger groups which were to come later. By July our full equipment of three tents and a cook house was ready for the rest of the boys. The camp was kept open for twelve weeks for the boys and two for the girls, during which time fifty boys and sixteen girls enjoyed its privileges for periods varying from one to ten weeks.

Our city boys and girls entered into the camp life and work even better than we had expected. The care of the camp, the assistance in the cooking and the working of the farm were cheerfully and faithfully done. An interest and pride in the camp and farm as, in a way, belonging to them, made it easy to secure their co-operation in all its work. For recreation the river and creek furnished abundant opportunity for swimming and fishing, the woods and fields gave space for all the sports of boy life, while our box of books and games provided amusement for the hottest hours and rainy days.

#### RESULTS ON HEALTH AND CHARACTER.

In its results the work came fully up to our expectations. Most apparent, perhaps, was its effect on the health of the boys. The fresh air of the country, habits of cleanliness, and the plain, substantial food brought large improvement in many cases. But no less apparent to the workers was the effect on conduct. The very freedom of country life gave outlet for the boyish spirits in harmless enjoyment. The daily application to work in which he was interested had its steadying influence on the boy.

In addition to the influence which might be exerted by the workers through word and example, we began in camp a more direct teaching of the elements of character. This took the form of an evening service of song, scripture and prayer. The boys entered into this service heartily and reverently, and with considerable interest. On one point we found we



could all agree, that the life and teaching of Jesus furnished the highest standard of character. Starting from this common ground, we tried in our vesper services to learn something of that standard, and how we might make our lives conform more nearly to it.

Both through this service and in the daily work we sought especially to overcome two faults, profanity and selfishness, displayed in the constant seeking of some advantage over the others. We feel that in both of these respects we were to a very large extent successful. A marked change came over the language of the boys after a few weeks in camp, while a spirit of helpfulness and kindness steadily grew up in place of the quarrelsome, self-seeking spirit which was so general at first.

Especially gratifying was it to find as the season advanced how much more we could trust the boys. Where, early in the summer, there was need of constant supervision over work and play, it later became possible to leave them quite to themselves. Even when left to manage the camp over night, they proved their trustworthiness even to the extent of carrying on the vesper service as usual.

Our experience of the summer added one more proof of the value of the country life in the settlement work. So well satisfied are we with this first trial, that we plan to continue it on a larger scale in the summers to come, making it a permanent feature of settlement activity. We hope that the time is not far distant when we may be able to secure as a part of our equipment a farm where we may center all of our summer work with its camps for the boys and the girls, its cottages for the young ladies' and women's clubs. With such a permanent center, this work on which we have made a successful start could be far more effectively developed into a powerful influence in raising to a higher plane the lives of those among whom we live and labor.

#### SUMMER SOCIAL GATHERINGS.

##### Two Pleasant Receptions by the Residents of the Commons.

The settlement has never exercised its social functions to better purpose or more pleasure than on two recent occasions. When the officers of the neighboring Tabernacle church, with the ladies of their household, spent the evening socially with their pastors and the other residents in the cheery parlors at the Commons, new inspiration and courage came to each for the hard, but surely succeeding struggle, to save their old church home for its ministry to all the people of this great community. An afternoon reception, given to many guests from many walks in life, rallied a large and interesting group of men and women from all parts of the city to meet Prof. Casper René Gregory, of the University of Leipsic, and Mr. Percy Alden, warden of Mansfield House, East London. The former bears the distinction of being one of only two Americans in German university professorships. It is as significant as it was refreshing to find this eminent scholar in New Testament criticism so

widely informed and thoroughly in rapport with the social movement, both in Germany and America. His interpretation of the "National Social Union," which under the brilliant leadership of Pastor Naumann is beginning to be a distinct political force in the fatherland, was both illuminating and profoundly suggestive. Mr. Alden graphically described what he has recently seen of the introduction of the factory system into Japan, which is producing there the same industrial revolution which England experienced in the last century. He has promised to give to our readers, in an early issue of *THE COMMONS*, his personal impressions of the social progress being made in Australia, New Zealand and Japan.

#### ORIGINAL SOCIAL STUDIES.

##### Forces at War Within Our Ward—Social Function of the Saloon.

Two of our student residents have made original summer studies of the neighborhood life, reporting the results of their observations to the settlement in carefully prepared papers. One classified the "Social Forces of the Ward," and included an analysis of the population by nationalities, a tabulation of church organizations, services and attendances, a census of the schools and their several departments, and a classification of the deteriorating forces of the ward. The other paper presented the result of the author's investigation of "The Social Function of the Saloon" in an attempt to account for its persistent existence. His conclusion is as follows: "There are in the seventeenth Ward eighty saloons, which pay \$300 each for license, making in all \$24,000, drawn almost exclusively from the pockets of the poor each year. Add to this an equal sum to represent the saloonkeepers' profits, although double the amount would come nearer the actual case. We have now \$48,000 spent annually by the destitute poor of a single ward to provide places for recreation lunches and social opportunities. Were this sum expended wisely in pursuit of the same ends, what might these people not enjoy! If the three great pillars upon which we have endeavored to show the saloon rests, viz., the need of a dispensary of cheap food, the craving for stimulant and the reasonable demand for a social center, are taken to support a more worthy institution, the darkened structure will fall from lack of support and bury in its ruins the evil it produces."

#### COMMONS NOTES.

The Epworth League of the Berwyn (Ill.) M. E. Church conducted a number of picnics for the settlement children and young people. The kindergarten mothers had a delightful excursion at the invitation of the Berwyn ladies.

The autumn session of the Woman's Club opened auspiciously under the chairmanship of its new president, Mrs. L. Conant who has long been one of our most faithful and efficient non-resident workers from Oak Park. The hour of meeting has been changed from the

former evening appointment to Friday afternoon, the attendance thus far justifying the change.

The *Open Church Magazine* for July had an interesting illustrated description of the work of Westminster House, Buffalo.

If the government can send a written letter to its destination satisfactorily, would it produce anarchy to have it send a telegraph letter? —*Cleveland Citizen*.

The *New Time* magazine, having passed through a very serious period of financial crisis, is now upon its feet through the generosity of a rich Toronto radical, T. J. McBride, and shows signs of new life. It is still under the editorship of Frederick U. Adams, and is no longer connected with the publishing business of Charles H. Kerr & Co.

Miss Mary M. Kingsbury, head of the New York College Settlement, at 95 Rivington St., is the author of a striking pamphlet in the Christian Social Union series, on "Socialism as an Educative and Social Force on the East Side." It pays high tribute to the value for popular education of the socialist agitation among the Jews of the dense East Side of New York City.

The personnel of the Commons household this season includes fifteen women and eight men residents, representing States as distant as Colorado on the west and Connecticut on the east. The difficulty in providing accommodation for the most desirable applicants for residence, and more still in making comfortable those who are received, emphasizes the imperative necessity of prompt and vigorous effort to secure an adequate new building to shelter the workers and their ever-growing work.

The Kindergarten Training Class proved so successful last year that the settlement residence can no longer accommodate all of those desiring to combine settlement experience with their training for kindergarten service. To meet the demand for accommodations this year, Mrs. Bertha Hofer Hegner has been obliged to provide home quarters for many of the young ladies within her own family circle under another roof. This new "Home Club" promises to be a permanent feature of our kindergarten enterprise.

The summer kindergarten at Chicago Commons closed on Friday, Aug. 26. It has been the most satisfactory vacation work that has been done in this department since the settlement, at the suggestion of Mrs. Lucretia Willard Treat, first called for volunteers to work for room and board at the expense of their vacation, among the children of this needy district. About forty children have been cared for, and it is only a simple fact to say that Miss Bessie Roberts, of Postville, Iowa, and Miss Mary L. Morse, of Milbury, Mass., have been getting fat with the sheer happiness of work among the dear children who flocked to their presence. Miss Roberts is to have kindergarten work in Edgewater, Ill., this winter, and Miss Morse at the Chicago Kindergarten Institute, of which both are graduates.

## Notes of the Social Settlements

### AN AMERICAN DEDICATION.

Miss Hay Opens the Garden at Robert Browning Hall on Independence Day.

American ties in London are strengthened by the enthusiastic feeling reported from Walworth, South London, toward the idea of an Anglo-American alliance. It found strong expression on the Fourth of July, when Miss Hay, daughter of Col. John Hay, the American Ambassador to England, dedicated with appropriate ceremonies the little garden in the rear of Robert Browning Hall, opened for the use of the neighborhood. The yard was formerly a cemetery, but is now redeemed from the uses of the dead to those of ministry to the living. The exercises were in the nature of an American celebration, and the most cordial feeling was shown.

Rev. Horace L. Strain, fellow of 1896 at Halle, Germany, of the Chicago Theological Seminary, spoke at Browning Hall Pleasant Sunday afternoon the following Sunday, and reports an enthusiastic applause following the slightest reference to the international good-fellowship, even before the audience knew that he himself was an American.

### SETTLEMENT NOTES.

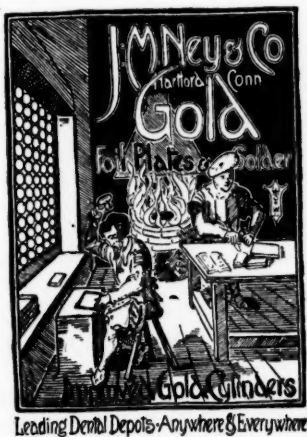
At the reopening reception of the new Gad's Hill settlement, Chicago, for its second winter's work, the speakers represented other settlements, the Y. M. C. A., and the neighborhood churches.

THE COMMONS extends its congratulations, not too late at least for the honeymoon, to Mr. and Mrs. George Albert Bellamy, of Hiram House, Cleveland, and Mr. and Mrs. Henry J. Condit, of Chicago Commons.

The librarian of Public Library of Cleveland, Ohio, reports that of the monthly circulation of its ten branches "Hiram House contributes over half, and shows so far that the books are thoroughly appreciated." Ten of their boys studied Latin and two Greek last season. During the summer six hundred packages of seed were distributed in the neighborhood, and prizes await the best window box and garden. The warden and residents of the house gave a very pleasant luncheon recently to its co-operating committee and representatives of Goodrich House, at which Prof. Graham Taylor, of Chicago Commons, was also a guest, and spoke of the promising outlook for the work of this settlement.

In the *American Journal of Sociology* for September Prof. Charles Zeublin has an admirably suggestive article on "Municipal Playgrounds." Its graphic illustrations appeal powerfully to the eye. In the absence of the editor of THE COMMONS, we make bold to quote this well-merited sentence: "It is not invidious to mention here that the success of the playgrounds is largely due to the initiation of the movement by Miss Sadie American, the sympathy of Mayor Harrison, and the invaluable services of Mr. J. P. Gavitt, of THE COMMONS, chairman of the playground committee, and Mr. W. H. Noyes, of the Henry Booth House. This does no injustice to the thirteen faithful attendants and the other members of the committee." Miss American writes on "The Movement for Small Playgrounds" in the same number of the *Journal*, instituting a very fair contrast between the more ample provisions made in European cities, and also in a few of the Eastern States. The irksomeness of labor in relation to the instinct of workmanship is suggestively treated by Thorstine Veblen.

The noblest task that any individual can aspire to is to be the seed of a new truth or a beneficent reform.—*Herbert N. Casson.*



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In a new edition of "Social Evolution," Mr. Benjamin Kidd replies at some length to his many critics. Over 100,000 copies of this volume have been sold in America, 25,000 in England. He is now at work upon a new volume, in which he proposes to give a more scientific formulation of his thought upon social progress, which he treated more popularly under the above title.

Henry D. Lloyd, in his new book on "Labor Co-partnership" (Harper & Brothers), has rendered a distinct service to the cause of industrial peace and progress. In graphic style, constructively critical spirit and to the most practical purpose the author describes his visit to the co-operative workshops, factories and farms in England, Ireland and Scotland. The emphasis of the volume is laid upon co-partnership as the latest, most fundamental and promising development of industrial co-operation, in which employer, employe and consumer share as partners in the ownership, management and results of productive industry. In its careful balance between the profit and loss involved; its brief but brilliant biographical and historical sketches; its clear and firm emphasis upon the ethical impulse and even religious sentiment requisite to the success of the co-operative movement, and in its courageously encouraging tone, practical suggestiveness and high-hearted enthusiasm over the ultimate triumph of brotherhood in industry, the volume is a notable contribution to the most helpful literature of social progress. Illustrations illuminate the letterpress and give ocular demonstration of the otherwise well-nigh incredible statistical statement of the success of this most inspiring phase of the whole co-operative movement.

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